



*O humanity! Be mindful of your Lord Who created you from a single soul, and from it He created its mate, I and through both He spread countless men and women. And be mindful of Allah—in Whose Name you appeal to one another—and 'honour' family ties. Surely Allah is ever Watchful over you.*

However, many people still choose to live alone without getting married, or marry but do not wish to have children, and some even choose same-sex relationships. Even though marriage is an act of worship and is regulated in the Qur'an, many couples are unable to apply these guidelines in practice. This may be due to a lack of knowledge, misunderstanding, or even ignorance of the true essence of marriage.

Every couple naturally hopes for an everlasting and happy marriage, both in this world and the hereafter. A good marriage can form a family that fulfills the functions of religion, socio-culture, love and compassion, protection, reproduction, socialization and education, economy, and environmental stewardship.<sup>2</sup> However, not all marriages find such happiness, which is often marked by the presence of conflict or disputes. Therefore, the Qur'an has provided concepts of marriage and solutions to problems as guidance for Muslims.

If marital relationships are not based on Qur'anic guidance and are only seen as a means to attain worldly happiness, the foundation built will be fragile, leading to the potential threat of divorce. On the other hand, in Islam, divorce is one of the solutions for a marriage that remains continuously disharmonious, and it is better to end it in an honorable way. This is where the importance of Allah's Word in Surah Al-Baqarah, verse 229, lies, which discusses maintaining a household in a good manner or, if necessary, dissolving it in a respectful way. Although divorce is permissible, it is greatly disliked by Allah. As stated in a hadith, "From Ibn Umar. He said that the Messenger of Allah (peace be upon him) said, 'The most permissible thing which Allah hates is divorce'" (Narrated by Abu Dawood and Ibn Majah).

The divorce rate in Indonesia is considered high, with approximately 28 percent of marriages ending in divorce from a total of around 1.7 million marriages per year.<sup>3</sup> The Central Bureau of Statistics (BPS) recorded the number of Muslim divorces in Indonesia in 2019 at 493,002 cases. During the Covid-19 pandemic in 2020, the number dropped to 291,677 cases, but then increased again in 2021, reaching 447,743 cases, and in 2022, it rose to 516,344 cases.<sup>4</sup>

According to data from the Central Agency for Marriage Counselig and Preservation (BP4), the causes of divorce include irresponsible behavior, affair, lack of communication, disputes and conflicts, financial issues, addiction problems, severe stress, educational differences, busy schedules, psychosexual problems, and others. It is evident that most of these problems are related to worldly life orientation, indicating a weak faith in Allah and a lack of understanding of the true essence of marriage.

Spirituality is an important factor in strengthening marital relationships. Research shows that the application of Qur'anic teachings leads to marital satisfaction and mental health among married

<sup>2</sup> Wirdhana, I. (2012). *Komunikasi efektif orang tua dengan remaja*. BKKBN.

<sup>3</sup> Risna, R. (2022, June 15). *Angka Perceraian Indonesia Tertinggi di Asia Afrika, Ini Tujuh Problema Penyebabnya* - Kementerian Agama Provinsi Sumatera Barat.

<sup>4</sup> Dzulfaroh, A. N. (2022). 10 Daerah dengan angka perceraian tertinggi di Indonesia. *Kompas.Com*.

women.<sup>5</sup> Moreover, a study found that forgiveness therapy from an Islamic perspective, conducted in nine 90-minute group consultation sessions, was effective in reducing the negative impact on victims of infidelity.<sup>6</sup>

The Qur'an is the primary source of Islamic teachings. It occupies a central position not only in the development of Islamic knowledge but also serves as an inspiration, guide, and direction for Muslims. Therefore, studying the Qur'an is a necessity for Muslims. In the Islamic paradigm, the revelation from Allah (SWT) is a source of inspiration for the development of theories. As Allah states in Surah Fussilat, verse 53, "We will show them Our signs in the horizons and within themselves until it becomes clear to them that the Qur'an is the truth." This verse emphasizes that the signs of Allah are found throughout the universe and within humans themselves.<sup>7</sup>

The first revelation received by the Prophet Muhammad was Surah Al-Alaq, verses 1-5, which means: "Read in the name of your Lord who created. He created man from a clot of blood. Read, and your Lord is the Most Generous, who is taught by the pen. He taught man what he did not know." Another verse related to the command to develop knowledge is Surah Al-Imran, verses 190-191, and Surah Al-Ghashiyah, verses 17-20. These verses indicate that the key to the progress and development of a civilization from an Islamic perspective is through knowledge.

Islamic knowledge stems from the verses of Allah, which, according to Kuntowijoyo (2007), are categorized into three types: qauliyah (scripture), nafsiah (human), and kauniyah (nature). These three cannot contradict each other because they all originate from Allah and function to explain His Greatness. The normative premises of the Qur'an can be formulated into empirical and rational theories.

The truth of the Qur'an and Hadith is Khabar Sadiq, which contains a comprehensive network of concepts, both regarding visible and invisible realities.<sup>8</sup> In reality, Islam has authoritative sources of knowledge, namely revelation, the tradition of the Prophet (Sunnah), reason, experience, and intuition.<sup>9</sup> Thus, Islamic psychology is a study in the field of the soul, also known as *Ilm al-nafs*, which is sourced from the Qur'an and Hadith as its worldview.<sup>10</sup> The concept developed is characterized by an integrative, harmonious paradigm model that is rooted in the oneness of God.

Based on this, the research aims to construct a study on the essence of marriage from the perspective of Islamic psychology from the Qur'an based. The approach used is *maqasid* methodology to uncover deeper meanings in the Qur'anic verses related to marriage relations. It is hoped that this research can provide a reference for married couples in dealing with marital problems by returning to the guidance of the Qur'an.

<sup>5</sup> Madavifar, Yadollahpour, & Hasanzadeh. (2017). Effectiveness of Quran Therapy on Increased Marital Satisfaction in Married Woman. *J Babol Univ Med Sci*, 19(9).

<sup>6</sup> Kiani, F., Hakime, S., Mirmahale, S., Saberyan, E., & Khodabakhsh, M. R. (2016). Effectiveness of Forgiveness Therapy Based on Islamic Viewpoint on Marital Adjustment and Tendency to Forgive in the Women Afflicted by Infidelity. In *Health, Spirituality and Medical Ethics* (Vol. 3, Issue 4).

<sup>7</sup> Hassan, A. (2010). *Al-Furqan: Tafsir Qur'an*. Universitas Al-Azhar Indonesia.

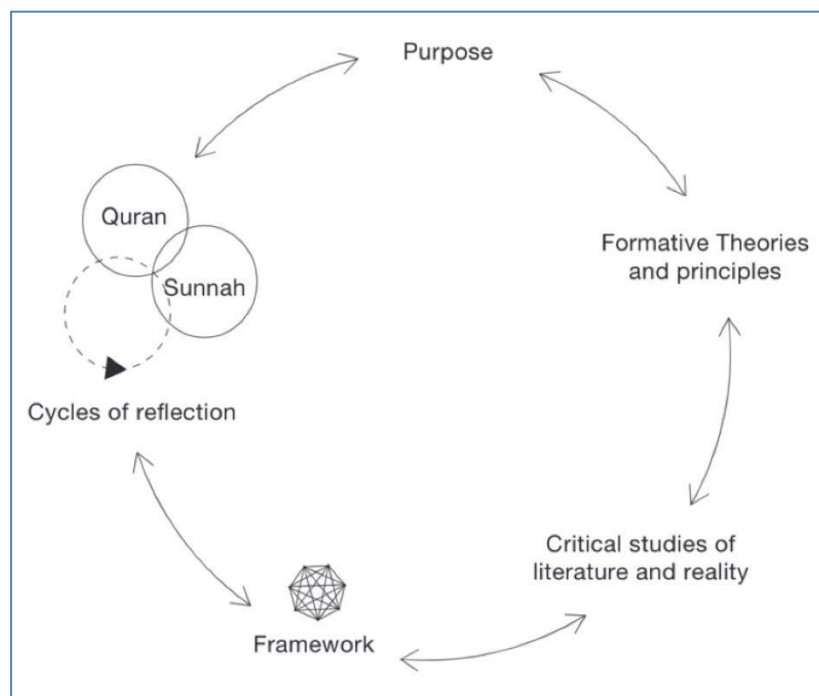
<sup>8</sup> Arif, S. (2007). *Prinsip-prinsip Epistemologi Islam*. Islamia.

<sup>9</sup> Muslih, M. K., Hamid, F., Zarkasyi, M. E., & Phil, M. (2021). *EPISTEMOLOGI ISLAM Prinsip-Prinsip Dasar Ilmu Pengetahuan dalam Islam*. Unida Gontor.

<sup>10</sup> Jalaluddin. (2020). *Psikologi Islam: dalam konsepsi dan aplikasi*. Pustaka Pelajar.

## Methods

The approach used in this research is the maqasid methodology introduced by Professor Jasser Auda, which aims to make the Qur'an a guide in deeply understanding concepts, objectives, values, commands, and universal laws, both implicitly and explicitly, in planning research.<sup>11</sup> The stages of the maqasid methodology begin with the initial step of (1) determining the research objectives so that researchers can avoid deviations in the perception of problems that do not stem from a good understanding of reality. Therefore, the first step in any endeavor in Islam must start with establishing one's intention (niyyah). In this research, the goal to be achieved is to uncover a deeper meaning regarding the essence of marriage based on the study of the Qur'an. The next step is (2) the cycle of reflection on the Qur'an and Hadith in a repetitive and interrelated manner. This cycle is the most important and irreplaceable one. The reflection cycle is a combined framework that portrays reality in any form through the Seven Elements of the “Maqasid” Framework: concepts, objectives, values, commands, universal laws, groups, and evidence (Auda, 2021; Riyono, 2023). Next, (3) constructing a purpose-based framework that is built on the analysis and synthesis of the identified elements, (4) reviewing previous Islamic and conventional studies as well as the reality using a critical perspective and a purpose-based approach, and (5) generating theories and principles that govern the research topic based on all these stages. Here is an overview of the stages of the maqasid methodology:



*Figure 1. Five stages of maqasid methodology*

<sup>11</sup> Auda, J. (2021). *Re-Envisioning Islamic Scholarship: Maqasid Methodology*. In *News.Ge*. Claritas Books.

The process carried out to uncover the deeper meaning of Qur'anic verses that contain messages or insights related to the essence of marriage is as follows:

First, search for the root word related to marriage, and the words found are nikāḥ (نكاح), zawāj (زواج) or ازواج, ba'al (بعل) and thalāq (طلاق). Then, these root words were searched through the website corpus.quran.com with the assistance of the Quran Majeed software and Al Quran software. The tartil method involves studying a group of verses that explain each other. There are two ways to apply the tartil method: horizontal tartil and vertical tartil.<sup>12</sup> Vertical tartil involves understanding a group of Quranic verses in the order they appear within specific surahs. Horizontal tartil refers to grouping Quranic verses that mention specific root words that are the focus of study. This technique called horizontal tartil.

The second stage involves collecting these verses from authentic references, specifically those printed by the King Fahd Complex for the Printing of the Holy Quran in Medina. The researcher then summarizes the meanings of the gathered verses based on Tafsir Ibnu Katsir titled "Tafsir Al-Qur'an Al-Azhim," as it is the most widely used and reliable tafsir. This tafsir interprets the Qur'an using other Qur'anic verses, Hadith, and Atsar (traditions) attributed to their original sources.<sup>13</sup>

Third, the interpretation of the meaning or message of these verses is carried out from a psychological perspective, accompanied by experts in psychology and Quranic exegesis (Tafsir).

Fourth, the verses are interconnected and concluded (reflection cycle) using the tartil and tadabbur techniques. The tadabbur method involves understanding the implied meaning and message from the collected verses using the tartil method. Abstraction, logical thinking, and critical analysis are some of the techniques used in tadabbur. The result of tadabbur is a deeper understanding of the messages in the Quranic verses regarding the essence of marriage. At this stage, the researcher using thematic analysis to categorize and classify the data.<sup>14</sup>

## Findings

### 1. Determining the research objectives.

Research objectives this research is to uncover a deeper meaning regarding the essence of marriage based on the study of the Qur'an.

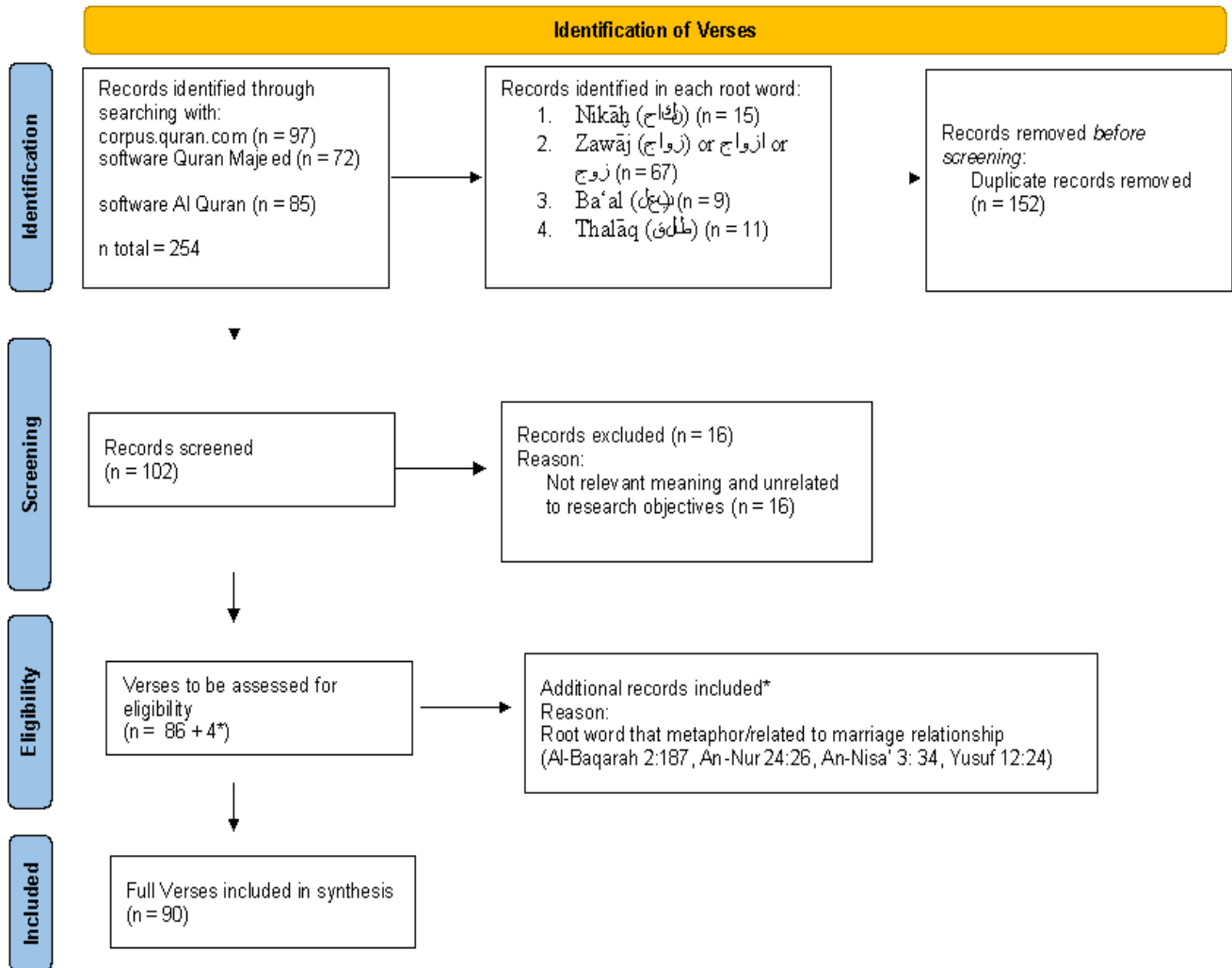
### 2. The cycle of reflection on the Qur'an and Hadith

The initial stage conducted by the researcher is the search for verses regarding marriage using root words are nikāḥ (نكاح), zawāj (زواج) or ازواج, ba'al (بعل) and thalāq (طلاق). These root words were obtained based on consultations with two experts in the field of Arabic. The researcher then searched for the root word contained in the verses of the Al-Qur'an through the website corpus.quran.com, with the help of the Quran Majeed software and Al Quran software. The results of the search process for verses based on the root word are illustrated in the following table:

<sup>12</sup> Moneim, A. A. (2018). Towards Islamic Maqasidi Education Philosophy For Sustainable Development: Quranic Perspective With Special Attention To Indonesia. *Millah: Journal of Religious Studies*, 221–266.

<sup>13</sup> Abdul Wahab Abd. Muhaimin 1950-. (2010). *Ayat-ayat perkawinan dan perceraian dalam kajian Ibnu Katsir*. Gaung Persada Press.

<sup>14</sup> Strauss, A. L., & Corbin, J. M. (1998). *Basics of qualitative research: techniques and procedures for developing grounded theory*. Sage Publications

Table 1. *Flow diagram of verse search*

Based on the table above, after reviewing all the verses in the Quran, the researcher found 102 verses related to the root word; however, there are 16 verses that do not pertain to marriage. Thus, the researcher focused on analyzing 86 verses related to marriage, and added 4 other verses that relate to marriage but do not contain any of the aforementioned root words. These verses are Surah Al-Baqarah 2:187, Surah An-Nur 24:26, Surah An-Nisa' 3:34, and Surah Yusuf 12:24. Therefore, the total number of verses analyzed is 90. This step called horizontal tartil, refers to grouping Quranic verses that mention specific root words that are the focus of study.

In the next stage, researcher make a reflection cycle that involves understanding the implied meaning and message using abstraction, logical thinking, and critical analysis techniques. Verses regarding marriage refer to those verses that contain concepts, purposes, values, commands, and universal laws, both implicitly and explicitly, related to marriage, with the following details:

Table 2. *The verses of the Qur'an relate to marriage*

Keywords	Word Roots	Paragraph	Source	Maqasid Framework
(1) Marriage	ن ك ح	Al-Baqarah 235	2: Corpus.quran.com, Qur'an Majeed; Al Quran	Values
(2)	ن ك ح ط ل ق	Al-Baqarah 2:237	Corpus.quran.com, Qur'an Majeed; Al Quran	Universal law
(3)	ن ك ح	An-Nisa' 4:6	Corpus.quran.com; Qur'an Majeed; Al Quran	Not related. Trust in caring for orphans
(4)	ن ك ح	An-Nur 24:33	Corpus.quran.com; Qur'an Majeed; Al Quran	Concept; Value
(5)	ن ك ح	An-Nur 24:60	Corpus.quran.com; Qur'an Majeed: Al Quran	Universal law
(6)	ن ك ح	Al-Baqarah 2:221	Corpus.quran.com, Qur'an Majeed; Al Quran	Law in Marriage
(7)	ن ك ح	An-Nisa' 4:3	Corpus.quran.com	Law in Marriage
(8)	ن ك ح	An-Nisa' 4:22	Corpus.quran.com	Law in Marriage
(9)	ن ك ح	An-Nisa' 4:25	Corpus.quran.com	Law in Marriage
(10)	ن ك ح	An-Nisa' 4:127	Corpus.quran.com	Values
(11)	ن ك ح ط ل ق	An-Nur 24:3	Corpus.quran.com	Universal Law
(12)	ن ك ح	Al-Ahzab 33:49	Corpus.quran.com	Values
(13)	ن ك ح	Al-Mumtahanah	Corpus.quran.com	Law in marriage
(14)	ن ك ح	An-Nur 24:32	Corpus.quran.com	Law in marriage; Values.
(15)	ن ك ح	Al-Qasas 28:27	Corpus.quran.com	Law in Marriage
(16)	زوج	Al-Baqarah 2:25	Corpus.quran.com, Qur'an Majeed; Al Quran	Group (faithful people will find pure partners)
17)	زوج ن ك ح ط ل ق	Al-Baqarah 2:232	corpus.quran.com; Qur'an Majeed; Al Quran	Universal law
18)	زوج	Al-Baqarah 2:234	Corpus.quran.com, Qur'an Majeed; Al Quran	Universal law
19)	زوج	Al-Baqarah 2:240	Corpus.quran.com, Qur'an Majeed; Al Quran	Universal Law; Function of Marriage (Economic Function)

Keywords	Word Roots	Paragraph	Source	Maqasid Framework
20)	زوج	Ali Imran 3:15	Corpus.quran.com, Qur'an Majeed; Al Quran	Group
21)	زوج	An-Nisa' 4:12	Corpus.quran.com, Qur'an Majeed; Al Quran	Universal law.
22)	زوج	An-Nisa' 4:57	Corpus.quran.com, Qur'an Majeed; Al Quran	Evidence
23)	زوج	Al-An'am 6:139	Corpus.quran.com, Qur'an Majeed; Al Quran	Group (people of ignorance)
24)	زوج	Al-An'am 6:143	Corpus.quran.com, Qur'an Majeed; Al Quran	Not related to marriage. Azwaj here relates to animal pairs.
25)	زوج	At-Taubah 9:24	Corpus.quran.com, Al Quran application.	Concept
26)	زوج	Ar-Ra'd 13:23	Corpus.quran.com, Al Quran application.	Evidence
27)	زوج	Ar-Ra'd 13:38	Corpus.quran.com, Qur'an Majeed, Al Quran.	Law in marriage
28)	زوج	Al-Hijr 15:88	Corpus.quran.com, Qur'an Majeed, Al Quran.	Not related in marriage
29)	زوج	An-Nahl 16:72	Corpus.quran.com, Qur'an Majeed, Al Quran.	Purpose
31)	زوج	Thaa Ha 20:53	corpus.quran.com, Qur'an Majeed, Al Quran	Not directly related to marriage. Azwaj here means trees.
30)	زوج	Thaa Ha 20:131	corpus.quran.com, Qur'an Majeed, Al Quran	Not directly related to marriage.
(32)	زوج	Al-Mu'minun 23:6	corpus.quran.com, Qur'an Majeed, Al Quran	Values
(33)	زوج	An-Nur 24:6	corpus.quran.com, Qur'an Majeed, Al Quran	Law
(34)	زوج	Al-Furqan 25:74	corpus.quran.com, Qur'an Majeed, Al Quran	Purpose
(35)	زوج	Asy-Syu'ara' 26:166	corpus.quran.com, Qur'an Majeed, Al Quran	Law



Keywords	Word Roots	Paragraph	Source	Maqasid Framework
(36)	زوج	Ar-Rum 30:21	corpus.quran.com, Al Quran.	Evidence; purpose
(37)	زوج	Al-Ahzab 33:4	Corpus.quran.com, Qur'an Majeed; Al Quran.	Value (Integrity), Command (clear command).
(38)	زوج	Al-Ahzab 33:6	Corpus.quran.com, Qur'an Majeed, Al Quran.	Inheritance Law
(39)	زوج	Al-Ahzab 33:28	Corpus.quran.com, Qur'an Majeed, Al Quran.	Values
40)	زوج	Al-Ahzab 33:37	Corpus.quran.com, Qur'an Majeed, Al Quran.	Law in marriage
(41)	زوج	Al-Ahzab 33:50	Corpus.quran.com, Qur'an Majeed; Al Quran.	Law in marriage.
(42)	زوج	Al-Ahzab 33:52	Corpus.quran.com, Qur'an Majeed, Al Quran.	Values
(43)	زوج	Al-Ahzab 33:53	Corpus.quran.com, Qur'an Majeed, Al Quran.	Values (Ethic of maintaining privacy)
(44)	زوج	Al-Ahzab 33:59	Corpus.quran.com, Qur'an Majeed, Al Quran.	Values
(45)	زوج	Fathir 35:11	Corpus.quran.com, Qur'an Majeed, Al Quran	Universal law; Concept
(46)	زوج	Ya Sin 36:36	Corpus.quran.com, Qur'an Majeed, Al Quran	Universal law
(47)	زوج	Ya Sin 36:56	Corpus.quran.com, Al Quran.	Evidence
(48)	زوج	Ash-Shaffat 37:22	Corpus.quran.com, Al Quran.	Not related to marriage.
(49)	زوج	Shad 38:58	Corpus.quran.com, Qur'an Majeed, Al Quran.	Not related to marriage. The meaning of azwaja here is "similar/paired punishment in the hell of Jahannam"
(50) Marriage/ husband	زوج ازوج	Az-Zumar 39:6	Corpus.quran.com, Qur'an Majeed, Al Quran.	Universal Law
(51)	زوج	Ghafir 40:8	Corpus.quran.com, Al Quran.	Group
(52)	زوج	Az-Zukhruf	Corpus.quran.com,	Universal Law

Keywords	Word Roots	Paragraph	Source	Maqasid Framework
		43:12	Qur'an Majeed, Al Quran.	
(53)	زوج	Az-Zukhruf 43:70	Corpus.quran.com, Al Quran.	Values
(54)	زوج	Al-Waqi'ah 56:7	Corpus.quran.com, Qur'an Majeed, Al Quran.	Not related to marriage. More to 3 groups (ashabul syimal, ashabul yamin, ashabul muqarrabin) of humans in the sight of Allah SWT
(55)	زوج	Al-Mumtahanah 60:11	Corpus.quran.com; Qur'an Majeed; Al Quran.	Dowry return law.
(56)	زوج	At-Taghabun 64:14	Corpus.quran.com.	Command
(57)	زوج	At-Tahrim 66:1	Corpus.quran.com, Qur'an Majeed, Al Quran	Values
(58)	زوج	At-Tahrim 66:3	Corpus.quran.com, Qur'an Majeed, Al Quran	Values
(59)	زوج ط ل ق	At-Tahrim 66:5	corpus.quran.com, Qur'an Majeed, Al Quran	Values (commitment)
(60)	زوج	Al-Ma'arij 70:30	Corpus.quran.com, Qur'an Majeed, Al Quran	Values
(61)	زوج	An-Naba' 78:8	Corpus.quran.com, Qur'an Majeed, Al Quran	Universal Low
(62) Marriage/ husband	ب ع ل	An-Nisa' 4:128	corpus.quran.com; Qur'an Majeed; Al Quran	Command
(63)	ب ع ل	An-Nisa' 4:166	Al Quran application	Not related to marriage.
(64)	ب ع ل	Al-An'am 6:143	Al Quran application	Not related to marriage.
(65)	ب ع ل	Al-A'raf 7:7	Al Quran application	Not related to marriage.
(66)	ب ع ل	Yunus 10:39	Al Quran application	Not related to marriage.
(67)	ب ع ل	Hud 11:14	Al Quran application	Not related to marriage.
(68)	ب ع ل	Hud 11:72	Corpus.quran.com; Qur'an Majeed, Al Quran	Evidence (power of Allah SWT)
(69)	ب ع ل	Ash-Shaffat 37:125	Corpus.quran.com; Qur'an Majeed, Al Quran	Not related to marriage, بغلا here refers to the name of an idol

Keywords	Word Roots	Paragraph	Source	Maqasid Framework
(70)	ب ع ل	Fushshilat 41:47	Al Quran application	Not related to marriage. Meaning, nothing happens without the knowledge of Allah SWT
(71)	ب ع ل ط ل ق	Al-Baqarah 2:228	Corpus.quran.com	Law
(72)	ب ع ل	An-Nur 24:31	Corpus.quran.com	Values
(73) Husband	زوج	Al-Baqarah 2:35	Corpus.quran.com,	Values
(74)	زوج	Al-Baqarah 2:102	Corpus.quran.com,	Values
75)	زوج ن ك ح ط ل ق	Al-Baqarah 2:230	Corpus.quran.com; Qur'an Majeed, Al Qur'an	Law
76)	زوج	An-Nisa' 4:1	Corpus.quran.com,	Universal Law
77)	زوج	An-Nisa' 4:20	Corpus.quran.com,	Values
78)	زوج	Al-A'raf 7:19	Corpus.quran.com,	Command
79)	زوج	Al-A'raf 7:189	Corpus.quran.com,	Concept
80)	زوج	Hud 11:40	Corpus.quran.com,	Universal Law
81)	زوج	Ar-Ra'd 13:3	Corpus.quran.com,	Universal Law
82)	زوج	Thaa Ha 20:117	Corpus.quran.com,	Values
83)	زوج	Al-Anbiya 21:90	Al Quran application	Universal Law
(84)	زوج	Al-Hajj 22:5	Corpus.quran.com, Qur'an Majeed, Al Quran.	Concept, universal law
(85)	زوج	Al-Mu'minun 23:27	Corpus.quran.com, Qur'an Majeed, Al Quran.	Concept
86)	زوج	Asy-Syura 42:50	Corpus.quran.com,	Universal Law, Evidence
(87)	زوج	Luqman 31:10	Corpus.quran.com, Quran Majeed.	Universal law
(88)	زوج	Ad-Dukhkhan 44:54	Corpus.quran.com, Qur'an Majeed, Al Quran	Evidence

Keywords	Word Roots	Paragraph	Source	Maqasid Framework
(89)	زوج	Qaf 50:7	Corpus.quran.com, Qur'an Majeed, Al Quran	Universal Law
(90)	زوج	Adz-Dzariyat 51:49	Corpus.quran.com, Qur'an Majeed, Al Quran	Universal Law
(91)	زوج	Ath-Thur 52:20	Corpus.quran.com, Qur'an Majeed, Al Quran	Evidence
(92)	زوج	An-Najm 53:45	Corpus.quran.com, Qur'an Majeed, Al Quran	Universal Law
(93)	زوج	Ar-Rahman 55:52	Corpus.quran.com, Qur'an Majeed, Al Quran	Universal Law
(94)	زوج	Al-Mujadilah 58:1	Corpus.quran.com, Qur'an Majeed, Al Quran	Command
(95)	زوج	Al-Qiyamah 75:39	Corpus.quran.com, Qur'an Majeed, Al Quran	Universal Law
(96)	زوج	At-Takwir 81:7	Corpus.quran.com, Al Quran.	Not related to marriage. When death occurs, the soul separates from the body, and then, when resurrected, the soul and body are reunited.
(97) Divorce	ط ل ق	Al-Baqarah 2:227	Corpus.quran.com; Qur'an Majeed, Al Quran	Values
(98)	ط ل ق	Al-Baqarah 2:229	corpus.quran.com; Qur'an Majeed, Al Quran	Law
(99)	ط ل ق	Al-Baqarah 2:231	Corpus.quran.com	Concept
(100)	ط ل ق	Al-Baqarah 2:236	Corpus.quran.com	Concept
(101)	ط ل ق	At-Thalaq 65:1	Corpus.quran.com	Concept
(102)	ط ل ق	Al-Baqarah 2:241	Corpus.quran.com	Concept
(103) Spouse	لباس	Al-Baqarah 2:187	Root words related to marriage	Concept
(104)	الْخِيَارُ	An-Nur 24:26	Root words related to marriageP	Values

Keywords	Word Roots	Paragraph	Source	Maqasid Framework
(105)	م 0' 0000000	An-Nisa' 4:34	Root words related to marriage	Values
(106)	و ن	Yusuf 12:24	Root words related to marriage	Values

Note: "Verses that are not related to the thame of marriage"

Based on the table above, it can be seen that there are a total of 90 verses related to the theme of marriage, each containing the seven elements of the maqasid framework namely concept, purpose, value, command, universal law, group, and proof (Auda, 2021). Some verses contain multiple elements simultaneously. For instance, Surah An-Nur 24:33 includes elements of concept and value. The concept element explains that the purpose of marriage is to maintain purity. The value contained in this verse is the sacred value of marriage, even though slaves also require marriage to engage with others and should not be sold for prostitution. Tafsir Ibn Kathir explains that this verse is an order to marry (Alu Syaikh, 2016). A group of scholars are of the opinion that everyone who is able to marry is obliged to do so.

Surah An-Nur 24:33 also states that if they are poor, Allah will enable them with His grace. So marriage will bring sustenance, but of course it will happen if the couple also pays attention to other elements such as getting closer to Allah SWT, loving and loving each other, the husband respects and protects the wife, and vice versa, the wife also obeys and respects the husband, is fair, and maintains commitment and morals. Surah Al-An'am verse 139 also reinforces the value of respect for women, where the polytheists in the Jahiliyah era lowered the status of women, including their wives. The fresh entrails of livestock were given to men, while the carcasses were given to women. Then with the advent of Islam, women were honored.

Then, Surah Ar-Rum 30:21 includes elements of proof and purpose. The proof element is illustrated by the concept of pairing as signs of Allah's greatness, with the purpose of mutual support and tranquility, making couples feel at ease. Surah Al-Ahzab 33:4 contains elements of value and command. The value element illustrates that marriage must be undertaken wholeheartedly (clearly), related to the value of integrity. The command element emphasizes the prohibition for husbands to perform zihar (comparing their wives' physical appearance to their mothers), and that adopted children are not equivalent to biological children. There is a kifarāt (compensation for covering a sin) for those who do this by freeing a slave, which is reinforced by Surah Al-Mujadalah 58:3.

In Surah Al-Hajj 22:5, there is also a concept element about the creation of humans and the universal law that humans are paired. Humans need to realize that they are created in pairs, so that the noble and beautiful qualities will be attained through companionship. Furthermore, Surah Asy-Syura 42:50 contains two elements simultaneously, namely universal law and proof. The universal law states that pairing is a divine law (*sunnatullah*) and there is proof that Allah has the power to grant offspring or make someone barren as He wills. This illustrates that the verses of the Qur'an contain a network of meanings that comprehensively reveal the core purpose of one another.

There are 4 verses related to marriage that do not contain the root words associated with marriage, namely: Al-Baqarah 2:187, An-Nur 24:26, An-Nisa' 3:34, and Yusuf 12:24. In Surah Al-Baqarah 2:187, husbands and wives are described as clothes for one another. This analogy highlights unity, cooperation, and closeness. It signifies harmony, beauty, covering, protection, and the preservation of purity within the marital relationship. Surah An-Nur 24:26 describes that the morals (akhlaq) of partners should be compatible. Therefore, it is necessary to maintain good morals (akhlaq) and social interactions as an effort to find a good partner. Wicked women are for wicked men and vice versa. Good women are for good men and vice versa. Furthermore, Ibn Abbas explains that this verse

also relates to the notion that evil words are only fitting to be directed at wicked men, and wicked men are only worthy of being discussed with wicked words. Good words are appropriate only for good men, and good men are worthy of good words. Next, Surah An-Nisa' 3:34 explains that men (husbands) are protectors of women (wives) because Allah has preferred some over others (men over women) and because they (men) provide for them from their wealth. If a wife obeys her husband in everything he desires of her within what is lawful according to Allah, then there is no reason for the husband to trouble her, and he must not hit or isolate her. However, if the wife commits nusyuz (disobedience/rebellion) against her husband, the husband should advise her, then separate from her in bed, and (if necessary) temporarily strike her (by leaving her/being apart). But if they are obedient, the husband should not seek excuses to trouble her. Conversely, if the husband, as the leader and protector in the household, commits nusyuz, the Qur'an in Surah Al-Mujadilah 58:1 explains that Allah is Most Just, and He will hear the prayers of a wife wronged by her husband (nusyuz) from the seventh heaven. In such cases, the wife is permitted to sue her husband, but forgiveness is better for her. Based on this verse, married couples should maintain trust by being honest and open with each other. If they lie, then Allah will reveal their shame. Furthermore, Surah Yusuf 12:24 explains that it is natural for women to love men each other. However, if it is outside the bounds of marriage, they must lower their gaze and return to the guidance of Allah (to return to the straight path). By drawing closer to Allah, Prophet Yusuf turned away from the temptation of his master's wife out of fear of Allah. This highlights the temptations within marital relationships, such as the interference of magic mentioned in Surah Al-Baqarah 2:102, urging couples to be cautious in maintaining harmony in their marriage against the influence of magic by drawing closer to Allah. Because Satan always seeks to separate husband and wife (in various ways, including magic). It is evident that the temptations and trials within marriage are numerous, but only through faith in Allah and seeking His protection can we sustain the marital relationship until we achieve the ultimate goal of happiness in the hereafter with our partners in Allah's paradise.

### 3. *Constructing a purpose-based framework that is built on the analysis and synthesis of the identified elements*

After obtaining 90 verses related to the theme of marriage and categorizing the verses based on the seven elements of the maqasid framework, researchers conducted in-depth reflections involving experts in Tafsir and Psychology to find the themes and messages in each verse. The following is a description of the results of the reflection:

Table 3. *Themes and meanings of the verses*

Theme	Evidences	Note
Forgive/please/ make peace	Al-Baqarah 2: 237	Forgiveness given by both (husband and wife) closer to takwa.
	At-Taghabun 64:14	Marriage brings forth of trust (Amanah), wife, and dan children who must be cared for and protected carefully. Family dynamics show that problems are bound to arise in marriage, but what is recommended is "forgiveness".
	An-Nisa' 4:128	Self introspection, peace is better than divorce. Equal rights between husband and wife, but peace is preferred (by giving up their rights). The wife gives up her rights, and the husband improves his relationship with his wife.
Respect women	Al-Baqarah 2: 237	The husband is obliged to pay mut'ah (a gift from the husband to the divorced wife: one-half of the mahr if he has not had sexual intercourse).
	An-Nur 24:33	Preserving the honor of a slave (freed/married/married off).

Theme	Evidences	Note
Protecting women	An-Nisa' 4:3	It is permissible to marry a slave because they are both descendants of Adam and Eve.
	Al-Ahzab 33:49	There is no iddat for a woman whose husband divorces her before having sexual intercourse with her, but he still gives her mut'ah (half of the mahr).
	Al-Baqarah 2:232	Respect for women. Her rights are protected, the interests of the woman are safeguarded, and the limitation of the woman's attachment ends with the cessation of the iddat period.
	Al-Baqarah 2:234	Respect and honor for women. The ruling on the iddat period for a wife whose husband dies (4 months and 10 days). Grieving period, psychological care.
	Al-Ahzab 33:52	Appreciation of wives who have a commitment in accompanying the Prophet's da'wah, so the Apostle was forbidden to remarry, except to marry servants.
	Al-Baqarah 2:230	A divorced wife should not be prevented from remarrying and continuing her life. Marriage is done with seriousness and sacredness. After divorce, there is no reconciliation until the ex-wife is married to someone else.
	An-Nisa' 4:20	Fulfillment of the rights of a wife who is divorced by her husband, by not taking the property that has been given and giving accusations against her.
	Al-Baqarah 2:229	Respecting each other even when divorcing your wife is a form of obedience to Allah SWT.
	Al-Baqarah 2:236	Husbands should give mut'ah to wives who have been divorced and have not been given sexual intercourse as a form of respect for them.
	At-Thalaq 65:1	During the iddat period, the husband must take care of his divorced wife, and he may not expel her or send her out of the house, unless she has committed an obvious heinous act.
	Al-Baqarah 2:241	The obligation to give mut'ah to a woman who is divorced in a proper manner.
	Al-An'am 6:139	The polytheists of the Jahiliyyah, they dehumanized women, to the extent that their wives were humiliated. The fresh entrails of livestock were given to men, while carrion was given to women. With the advent of Islam, women were honored.
	Al-Baqarah 2:229	Respecting each other even when divorcing your wife is a form of obedience to Allah SWT.
	Al-Baqarah 2:236	Husbands should give mut'ah to wives who have been divorced and have not been given sexual intercourse as a form of respect for them.
	At-Thalaq 65:1	During the iddat period, the husband must take care of his divorced wife, and he may not expel her or send her out of the house, unless she has committed an obvious heinous act.
	Al-Baqarah 2:241	The obligation to give mut'ah to a woman who is divorced in a proper manner.
	Al-An'am 6:139	The polytheists of the Jahiliyyah, they dehumanized women, to the extent that their wives were humiliated. The fresh entrails of



Theme	Evidences	Note
To elevate dignity		livestock were given to men, while carrion was given to women. With the advent of Islam, women were honored.
	An-Nur 24:33	Marriage has a sacred value, even though a slave still needs marriage in order to be interfered with.
	An-Nur 24:60	Preserving honor is better for women (although if they are menopausal and do not wish to remarry, it is permissible to remove the most outer layer of clothing but still covered 'awrah).
	An-Nisa' 4:22	Honor and respect the father figure and his wife.
	An-Nur 24:32	The recommendation to marry is to protect oneself and one's honor.
	Al-Mu'minin 23:6	The believers who guard their private parts, except from their wives and the slave slaves they own. Marriage is ennobling, preserving honor and the believers who guard their private parts.
	Al-Ahzab 33:59	Family education to protect the 'awrah, that women are told to cover their headscarves all over their bodies, as self-identity and to maintain dignity and honor.
	Al-Ma'arij 70:30	Marriage is to restrain oneself and keep one's private parts in order to protect oneself.
	Al-Baqarah 2:228	Preserving the honor of women, by ensuring the lineage of offspring with the legal provisions of the length of the iddah period for wives divorced by their husbands (3 times pure). However, during the iddat period, it is recommended to reconcile.
	An-Nur 24:31	Maintaining chastity for the wife, not revealing the aurat. Except to those who are mahram.
	An-Nisa' 4:25	Marrying a female slave (servant) will bring benefits to her children in the future because they will become slaves like their mother. Also because the act of changing to marry a female slave while leaving a free woman is a lowly act.
To make clear nasab	Al-Mumtahanah 60:10	Marrying a slave girl will cause harm to her children, because they will become slaves like their mother. Also because the act of switching to marrying a slave girl by leaving a free woman is a low act.
	Al-Hajj 22:5	The nature of karim (loyalty, beauty) will be obtained if humans are in pairs.
Based on faith	Al-Baqarah 2:235	It is not valid to carry out a marriage contract during the iddah period (waiting time for women who are divorced/divorced dead/alive)
	Al-Ahzab 33:4	An adopted child does not make him or her the biological child of the person concerned.
Based on faith	Al-Baqarah 2:221	The basic condition of marriage is faith (the man and woman are both Muslims).
	Al-Mumtahanah 60:10	Faith is the foundation of marriage. The right to dowry also becomes void due to disbelief/shirk.
	At-Taubah 9:24	Faith, loving Allah more than family, wealth or anything else.
	Al-Furqan 25:74	Strengthening the family (spirit) through prayer. Family resilience can be built with a strong relationship with the creator.



Theme	Evidences	Note
Be fair/not unjust	Al-Ahzab 33:6	Having a family is not just for personal gain, but a form of obedience to the Sunnah of the Prophet. The Prophet is superior to the believers, and the Prophet's wives are the mothers of the believers.
	Al-Mumtahanah 60:11	Mainly faith in marriage. Interfaith marriage is prohibited. The breakup of relations between husband and wife who are of different religions. The ruling on a believing wife who apostatizes and runs away from her husband to a pagan area.
	Al-A'raf 7:19	Following Allah's commands and avoiding Satan's deceit in order to maintain family harmony.
	Al-A'raf 7:189	Build a family with the involvement of Allah Swt in order to have righteous offspring.
	An-Nisa' 4:3	To be fair by not being unjust to the women to be married. To continue to give a dowry to the orphaned woman to be married (to be fair to the orphaned woman in his care); to marry with good intentions.
	An-Nur 24:6	Prevention of injustice in marriage, protection against slander, so when a husband accuses his wife of adultery, he must bring witnesses.
	Al-Mujadilah 58:1	Islam regulates justice, the wife also has the right to be cared for, to express her opinion, etc. Couples should keep the mandate to be honest and open with each other. If they lie, Allah will expose their disgrace.
avoid adultery	Al-Baqarah 2:231	If you are going to divorce your wife and the iddah has ended, then divorce her or keep her in a good way, and do not keep her with the evil intention of mistreating her.
	An-Nisa' 4:25	Marry a free woman or, if she cannot afford it, marry a slave, for fear of falling into adultery; if the slave woman commits adultery and has a husband, the penalty is half that of a free woman.
Maintain morals	An-Nur 24:32	Marriage is more subduing to the eyes and more preserving of the private parts.
	An-Nur 24:3	Marry a free woman or, if she cannot afford it, marry a slave, for fear of falling into adultery; if the slave woman commits adultery and has a husband, the penalty is half that of a free woman.
	An-Nur 24:26	The quality of a person's morals is a picture of the quality of his or her partner's morals. So, if you want to get a good partner, you need to maintain your morals.
To guarantee sustenance	An-Nur 24:32	The morals of the partner are compatible. So, it is necessary to maintain good manners and relationships, which is an effort to get a good partner. A vile woman is for a vile man and vice versa. A good woman for a good man and vice versa.
bride price	An-Nur 24:32	This is a command to marry. A group of scholars are of the opinion that everyone who is able to marry is obliged to do so. And Allah will guarantee the livelihood of the married person.
	Al-Qasas 28:27	The importance of dowry in marriage is that it can be in the form of services, because it reflects the husband's responsibility to support his family.
	Al-Ahzab 33:50	Obligation to give a dowry. If a wife has not been given a dowry, if she refuses to have sex with her husband, then she is not guilty,

Theme	Evidences	Note
		because she has not been bound by a dowry.
Female guardian	Al-Qasas 28:27	Obligation to give dowry. If a wife who has not been given the dowry refuses to have sexual intercourse with her husband, there is no sin on her, because she has not been bound by the dowry.
Obtain happiness in this world and the hereafter	Al-Baqarah 2:25	The vision of a good family life is to be a couple in heaven. Couple life (wife/husband) is described as an ornament of heaven.
	Aali-Imran 3:15	Marriage is oriented towards the happiness of the hereafter.
	An-Nisa' 4:57	The pious will be rewarded with spouses (a symbol of a happy reward). So a good marriage is one that gives a taste of heaven: "My home is my heaven."
	Ar-Ra'd 13:23	Adn (Eden) Paradise is for the righteous and their spouses and families.
	Al-Ahzab 33:28	The purpose of marriage is to maintain the continuity of the family, so the orientation is not only for the world, but more importantly for the hereafter. If the orientation is only the world, it will be prone to divorce.
	Ya Sin 36:56	The orientation of marriage is for the happiness of the hereafter. It is depicted with the happy "couple" being in Allah's paradise.
	Ghafir 40:8	The main purpose of marriage is to go to heaven, by means of piety and righteousness. Piety (shalih) will lead a person to paradise, along with his family (wife and their offspring).
	Az-Zukhruf 43:70	The purpose of marriage is for happiness in the hereafter, towards Allah's paradise. So, it is necessary for couples to keep their commitment by being patient, doing good, and respecting their partner. Allah swt guarantees couples who keep their commitment.
	Ad-Dukhan 44:54	Pairing up is a picture of happiness in the afterlife (paradise). The Qur'an illustrates that the wife is a symbol of pleasure for the husband.
	Ath-Thur 52:20	Pairing up is a symbol of the happiness of heavenly life with Allah giving a beautiful-eyed angel partner.
Economic function	Al-Baqarah 2:240	If a husband thinks that he is going to die, then he should make a bequest for his wives to spend on them for up to a year without taking them out of the house, except by his own will.
	An-Nisa' 4:12	Marriage has implications for inheritance (in the world), preserving life and well-being.
Reproductive function	An-Nahl 16:72	One of the purposes of marriage is to procreate, to continue life.
	Al-Furqan 25:74	The reward of heaven for those who pray to be given a spouse and offspring to please their hearts and to be leaders of the righteous.
	Fathir 35:11	No woman conceives and gives birth except with His knowledge.
	Hud 11:72	Having offspring is one of the goals of marriage, but if the marriage has not been blessed with offspring, then it is qadarullah (so do not avoid or make a problem if offspring have not been given).

Theme	Evidences	Note
Pairing is sunnatullah	An-Nisa' 4:1	Allah Swt created mankind from one self, then created his partner with the aim of having many sons and daughters.
	Al-Anbiya 21:90	Tafsir Ibn Kathir: Ibn Abbas, Mujahid, and Sa'id ibn Jubair said that Zacharias' wife before that was barren, unable to bear children. After Zacharias prayed for a child, she conceived.
	Al-Hajj 22:5	The process of human creation, the existence of the day of resurrection are all proof of the power of Allah SWT. Pray for righteous offspring. If given a child who is not perfect (physically) it is a form of test that must be prepared to face it.
	Ar-Ra'd 13:38	Marriage is also a law that was revealed to the Prophet and Messenger before Prophet Muhammad (Allah gives wives and offspring).
	Ar-Rum 30:21	A sign of Allah's greatness is to create a partner from one's own kind.
	Ya Sin 36:36	Sunnah of Allah: there is pairs in all living things.
	Az-Zumar 39:6	The concept of human creation with a partner. Humans are made in pairs, and so are animals.
	Az-Zukhruf 43:12	Pairing up is a fitrah.
	An-Naba' 78:8	Pairing up is God's design, couples are like the earth and mountains that strengthen each other, soothe, stabilize, which makes it more peaceful (Ar-Rum verse 21). But along the way, there are dynamics (multidivisional) that make them grow stronger against various obstacles.
	Fathir 35:11	Allah created humans in pairs (male and female).
	Al-Baqarah 2:35	The couple has been God's design since the first time humans were created (Prophet Adam and Siti Hawa).
	An-Nisa' 4:1	The original concept of human creation was in pairs, from one self (Adam) and his partner (Eve).
	Al-A'raf 7:19	Humans at the beginning of creation were paired up in heaven (Adam and Eve).
	Al-A'raf 7:189	Allah SWT created mankind from one soul (Adam) and from it He created his spouse, so that he feels pleasure in her.
	Hud 11:40	Allah SWT commanded Noah A.S. to take with him into the ark of the ship from every kind of living creature a pair of mates. According to another opinion, it was also to bring others in the form of plants of every kind a pair of mates.
	Ar-Ra'd 13:3	Allah SWT made all fruits in pairs.
	Al-Mu'minun 23:27	Couples to continue the offspring for the future. Allah SWT commanded Noah to put into the ship pairs of each kind, as well as his family, except for the one who was first determined to be afflicted among them.
	Asy-Syura 42:50	Sunnah of Allah is pairs of men and women. Having offspring or barrenness is the power of Allah SWT.
	Adz-Dzariyat 51:49	And everything Allah SWT created in pairs so that men may remember (the greatness of Allah).

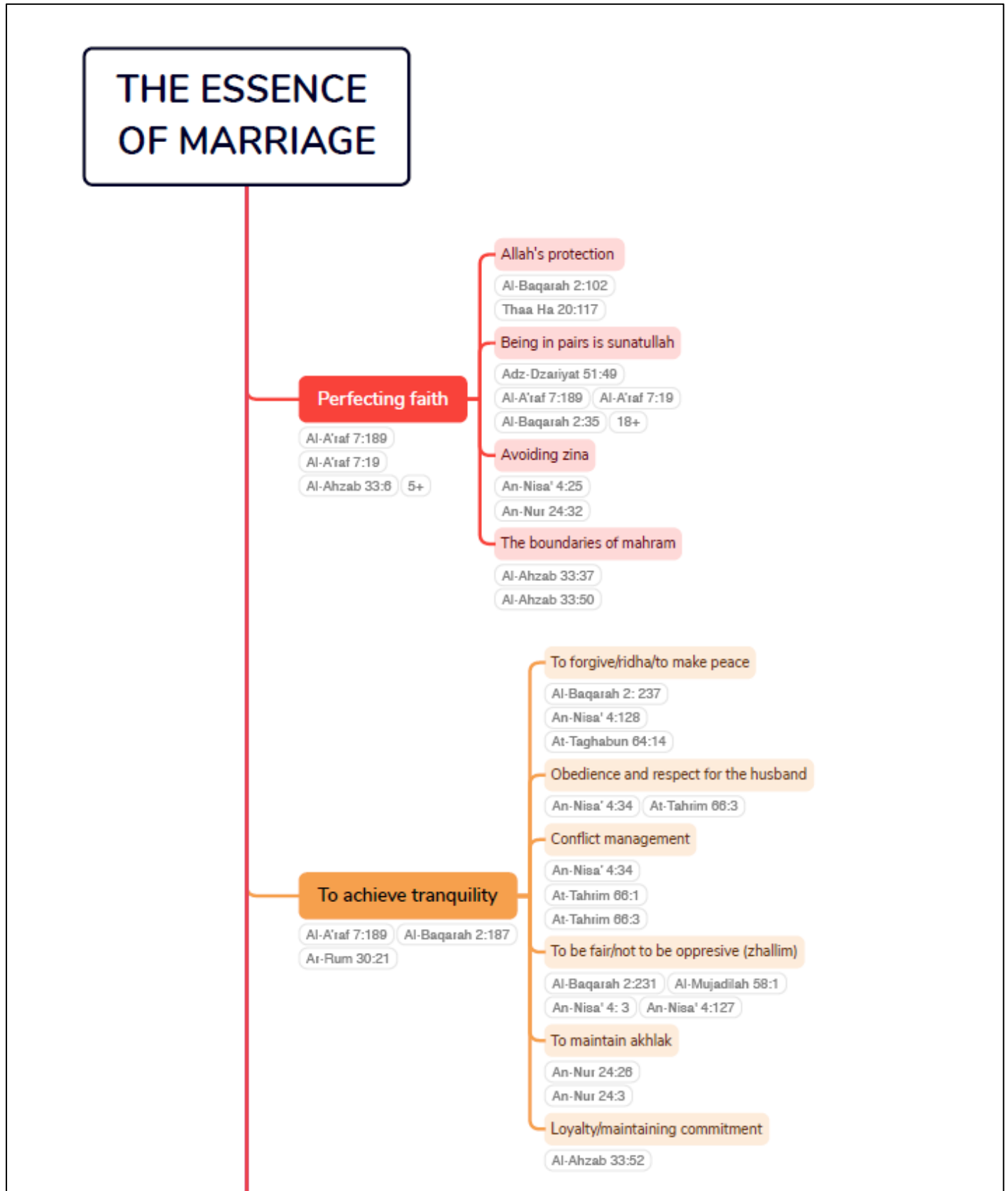
Theme	Evidences	Note
Building civilization	An-Najm 53:45	Allah SWT created humans in pairs (male and female).
	Ar-Rahman 55:52	Fruits in heaven also come in pairs.
	Al-Qiyamah 75:39	Humans are created in pairs (male and female).
	Al-Hajj 22:5	It is important to realize that humans are created in pairs, that humans are noble creatures.
	Luqman 31:10	Living things reproduce into 2 types, male and female. Related to the pairing of objects in nature, the reproduction of creeping animals (including humans).
	Qaf 50:7	Pairing up is the Sunnah of Allah.
	Al-Furqan 25:74	The purpose of marriage is to produce leaders for the ummah. Marriage is to build a civilization (the world) for happiness in the hereafter (heaven).
Feel peace and love	Asy-Syu'ara' 26:166	The prohibition of homosexuality, with marriage saving civilization.
	Ar-Ra'd 13:38	Marriage is for human beings to be at peace, and to love each other.
	Al-A'raf 7:189	Allah SWT created man in pairs so that he would be pleased with them.
Explain the role	Al-Baqarah 2:187	Husband and wife are like clothes for each other. Clothing is based on unity, cooperation and closeness. There is harmony, beauty, covering, protection, and maintaining purity.
	Al-Ahzab 33:4	It is not permissible to zihar the wife with the mother, because the mother is the one who gave birth, and the wife is the spouse.
Inheritance	An-Nisa' 4:34	The man (husband) is the protector of the woman (wife), because Allah has preferred some of them (men) over others (women), and because thou (man) hast provided from their wealth.
	Al-Ahzab 33:6	As a result of marriage, the law of inheritance is born.
Divorce	An-Nisa' 4:12	Marriage has implications for inheritance.
	Al-Ahzab 33:28	Divorce must be done a good way. Divorce is more about worldly gratification.
	Al-Ahzab 33:37	Divorce is allowed in Islam.
	Al-Mujadilah 58:1	Allah is just. Allah listens to the prayers of wives who are wronged by their husbands from the seventh heaven. It is permissible for the wife to sue her husband in this case.
	Al-Baqarah 2:227	If the couple says they are divorced, but their hearts are not, then the divorce has not yet taken place. Or vice versa, even if it is not stated outright, but there is an intention, then the divorce falls. The fall of divorce is based on the determination of the heart.
	Al-Baqarah 2:229	The limit of raj'i divorce (which can be reconciled) is up to 2 times. After that, the wife must marry another man. Reconciliation is done if the wife is truly committed to making a change, but if not, then the divorce is a good way. Khulu': a divorce paid by the wife (divorce ransom) for the wife who sues the husband for divorce. If the husband divorces, he must give mut'ah (maintenance during the iddah period).

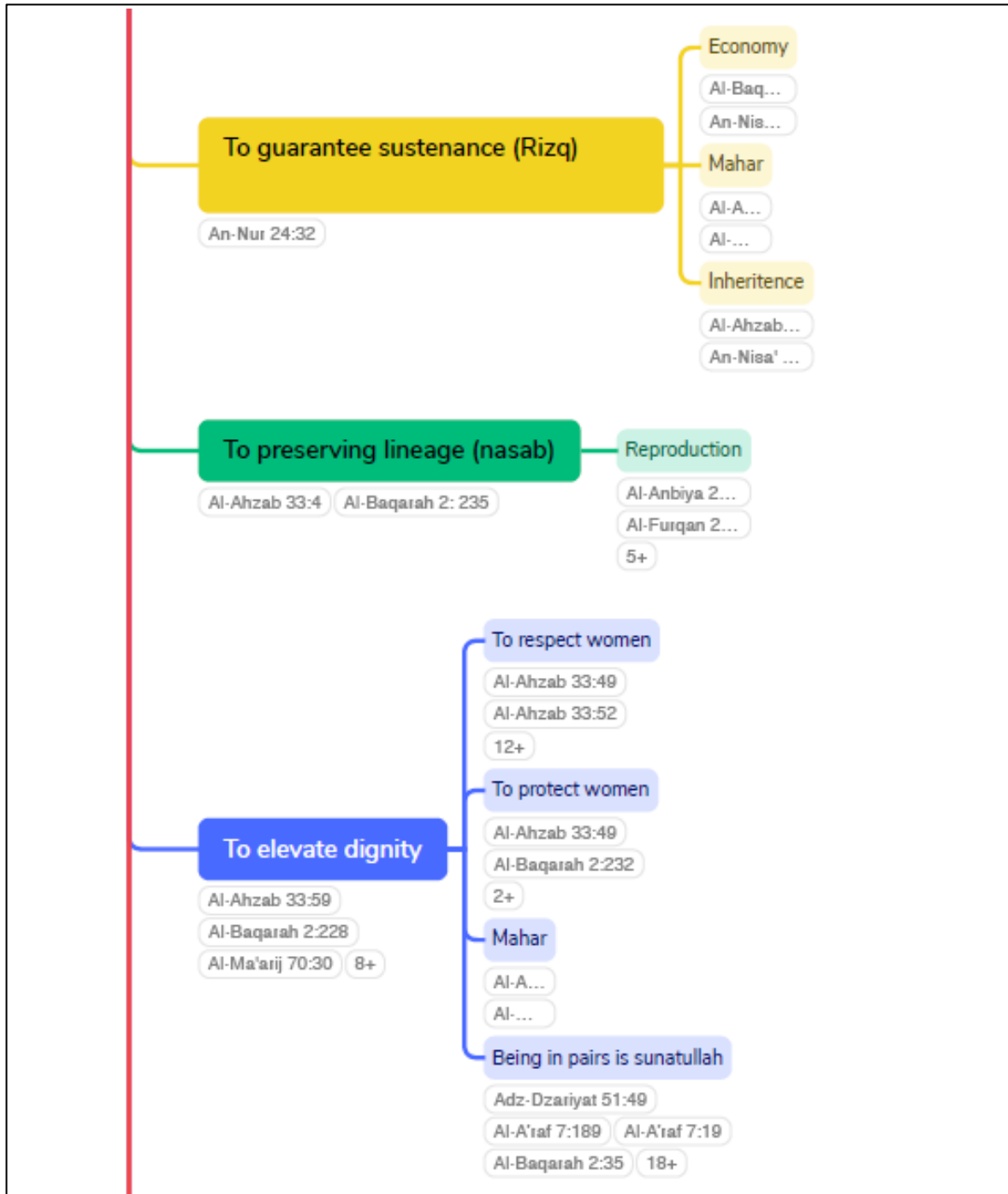
Theme	Evidences	Note
Boundaries of mahram	Al-Baqarah 2:231	End the marriage in a good way.
	Al-Baqarah 2:236	There is no sin in divorcing wives whom one has not touched or determined the mahr. And the husband should give mut'ah to the divorced wife.
	At-Thalaq 65:1	When divorcing a wife, let it be at a time when they are able to observe their iddat (waiting period) and count the time of the iddat. And the husband should take care of his wife, not drive her away or let her leave the house.
	Al-Baqarah 2:241	The divorced women should be given mut'ah according to what is appropriate, as an obligation for the pious.
	Al-Ahzab 33:37	The matter of a soul mate is the right of Allah. It is permissible to marry the ex-wife of an adopted son. It is permissible to marry a cousin (one grandfather).
Loyalty/keeping commitments	Al-Ahzab 33:50	Women who are lawful to marry, confirmation of the categories of mahram and non-mahram.
Maintain privacy/boundaries	Al-Ahzab 33:52	Maintain commitment in marriage.
Conflict management/communication	Al-Ahzab 33:53	The ethics built when entering the Prophet's wife's house, so as not to violate his privacy. Which can be an example for the Ummah of the Apostle to maintain the privacy of other people's households, ethics and limits of communication with their spouses.
	At-Tahrim 66:1	The importance of openness in building communication. The Prophet's wives, Aisha and Hafsa could be jealous.
	At-Tahrim 66:3	Communication ethics, keeping things private in the family not to be told to others, so as not to become a source of problems.
	An-Nisa' 4:34	Women who are worried about nusyuz, should be given advice, leave them in bed (separate beds), and (if necessary) beat them (leave/separate the house temporarily). But if they obey you, then don't look for reasons to trouble them.
Allah's protection	Al-Baqarah 2:102	Communication ethics, keeping things private in the family not to be told to others, so as not to become a source of problems.
	Thaa Ha 20:117	Satan is the enemy of husband and wife. The integrity of the household is vulnerable to problems due to temptation from the devil. The Hadith regarding when the devil reports his best performance is to separate the relationship between husband and wife.
	Yusuf 12:24	It is natural for women to love men, and vice versa. But outside the bonds of marriage, then they must subdue their views and return to the guidance of Allah swt (to return to the straight path). By getting closer to Allah Swt, the Prophet Joseph turned himself away from the temptation of his master's wife because the Prophet Joseph feared Allah Swt, because people who do this are more despicable than animals.
Guidance of Al Qur'an and Sunnah	Al-Baqarah 2:231	Qur'an and Sunnah as a reference in family life.

Theme	Evidences	Note
Obedience and respect for husband	An-Nisa' 4:34	So the righteous women are those who obey (Allah) and guard themselves when (their husbands) are absent, for Allah has guarded (them).
	At-Tahrim 66:3	For wives to try to keep commitments in the family. Allah will show when a spouse commits betrayal/is not trustworthy.

After studying the meanings of all verses related to marriage based on the interpretation of Ibn Kathir and through discussions with experts in the fields of Tafsir and Psychology, 28 themes emerged as follows: (1) Forgiveness/ridha/to make peace, found in 3 verses; (2) Respecting women in 14 verses; (3) Protecting women in 5 verses; (4) Upholding dignity in 12 verses; (5) Preserving lineage (nasab) in 2 verses; (6) To complete one's faith in 8 verses; (7) To be fair/not to be oppressive (zhalim) in 4 verses; (8) Avoiding adultery in 2 verses; (9) Upholding morals (maintaining akhlaq) in 2 verses; (10) Guarantee sustenance (rizqi) in 1 verse; (11) About mahar in 2 verses; (12) The guardian of woman, in 1 verse; (13) Attaining happiness in this world and the hereafter in 10 verses; (14) Economic functions in 2 verses; (15) Reproductive functions in 7 verses; (16) Being in pairs is sunatullah in 22 verses; (17) Contributing to a better society, in 2 verses; (18) Achieving tranquility and affection in 3 verses; (19) Explaining roles in 2 verses; (20) About inheritance in 2 verses; (21) Regarding divorce in 9 verses; (22) The boundaries of mahram in 2 verses; (23) Loyalty/maintaining commitment in 1 verse; (24) Maintaining privacy/boundaries in 1 verse; (25) Conflict management/communication in 3 verses; (26) Protection from Allah in 3 verses; (27) Guidance of the Qur'an and Sunnah, in 1 verse; and (28) Obedience and respect to the husband in 2 verses. If we pay further attention to the above explanation, several themes appear repeatedly in different verses. The themes that seem the most are: being in pairs is sunatullah, respecting women, maintaining glory, attaining happiness in this world and the hereafter based on faith, reproductive function (having offspring), and regarding divorce.

Upon further observation of the explanations above, several meanings repeatedly emerged across various verses. The following is a depiction of the essence of marriage based on the process of thematic analysis:







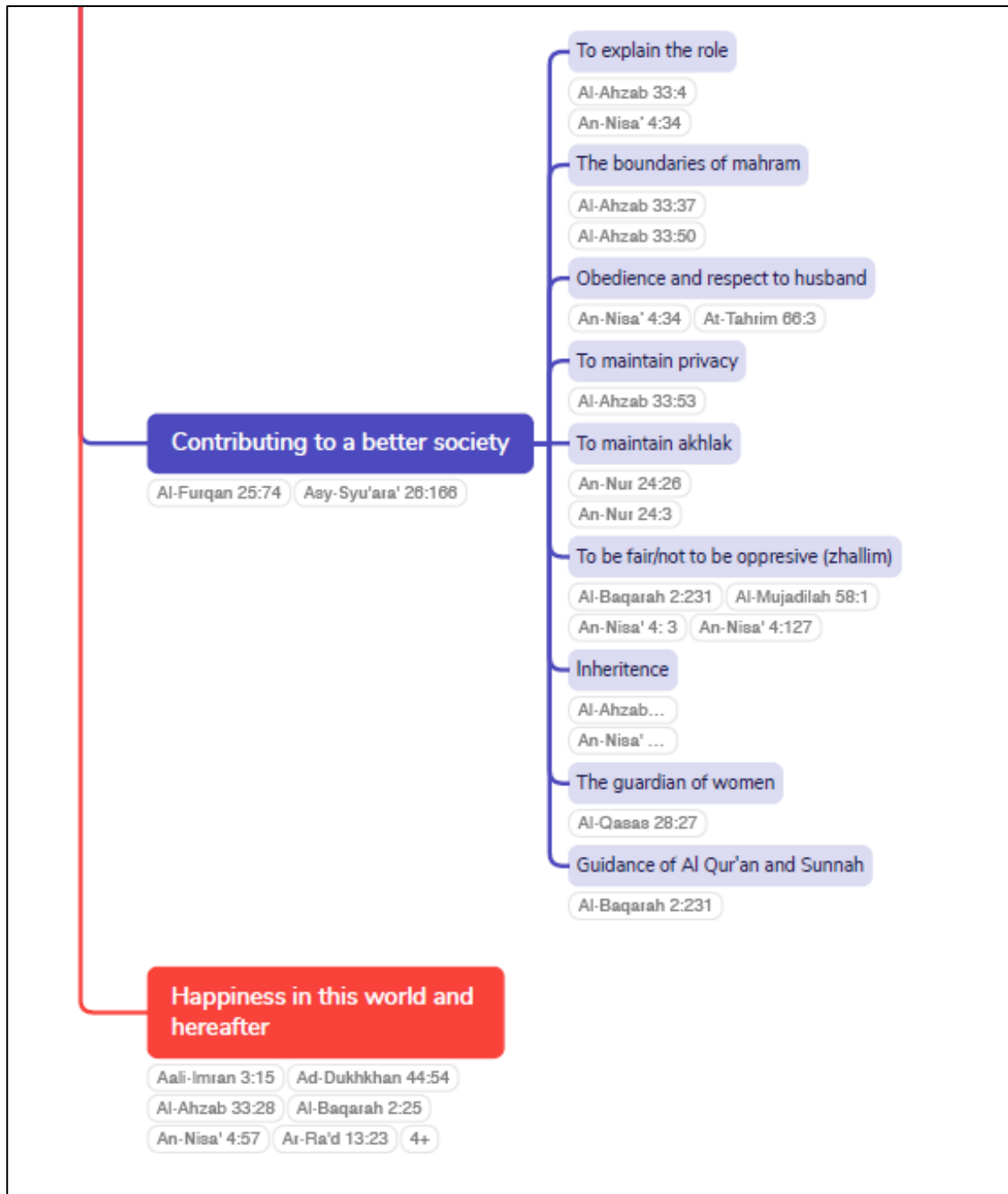


Figure 2. Result of thematic analysis from Reflection Cycle

#### ***4. Reviewing previous Islamic and conventional studies as well as the reality using a critical perspective and a purpose-based approach.***

Marriage from a psychological perspective refers to social exchange theory as an exchange system. Meanwhile, marriage in the Islamic perspective is a sacred covenant between a man and a woman (mitsaqan ghaliza) witnessed by Allah SWT on the basis of love and affection to get a peaceful life in this world and the hereafter.

It explains that the Qur'an, as a guide for Muslims, does not view marriage as a contract between partners, but rather as a "strong covenant" (mitsaqan ghaliza), intended for married life. The word mitsaq in Arabic means "promise" or "charter of agreement," it is a commitment, as a form of emphasis, more than just a promise. Meanwhile, ghaliza comes from the word ghilzh which means strong, heavy, solid, steadfast. Meanwhile, in the Compilation of Islamic Law (KHI), what is meant by mitsaqan ghaliza is a very strong contract to obey Allah's commands, and its implementation is considered an act of worship (Musthofa & Subiono 2020). Thus, mitsaqan ghaliza in marriage based on Surah An-Nisa verse 21 indicates that marriage is a firm, strong agreement, equivalent in value to the agreements of the Prophets Muhammad in conveying religious messages to their followers. According to the Al-Kanz Tafsir, what is meant by mitsaqan ghaliza in the verse is an agreement that binds a woman to live with a man who will accompany her in both happy and difficult times, in a life colored by deep love and affection. Thus, there is a difference between the word "contract" and the word "agreement". A contract can be easily terminated by either party and has an expiration date. However, an agreement has a deeper meaning than a contract and carries greater significance, and an agreement implies steadfast adherence to the agreement due to its strong and solid nature. Leaving it is difficult and there is no expiration date. Thus, there are notable differences between the Western and Islamic psychological conceptions on the essence of marriage.

#### ***5. Generating theories and principles that govern the research topic based on all these stages.***

Based on the results of axial coding, seven core meanings of the essence of marriage were identified as follows:

- 1) Perfecting Faith: This meaning encompasses themes of seeking protection from Allah, pairing as a sunatullah, avoiding zina, and the boundaries of mahram.
- 2) Attaining Tranquility: This includes themes of forgiveness/ridha, obedience and respect for the husband, conflict management, to be fair/not be appressive (zhalim), maintaining morals (akhlaq), and maintaining loyalty/commitment.
- 3) Guarantee Sustenance (rizqi): Related to themes of economic functions, about mahar, and inheritance consequences.
- 4) Preserving lineage (nasab): This encompasses the theme of reproductive functions within marriage.
- 5) Elevating Dignity: This meaning is derived from themes of respecting women, themes related to dowry (mahar), and being in pairs is sunatullah.
- 6) Contributing to a better society: This meaning relates to themes of explaining roles, maintaining privacy, maintaining akhlaq, being a guardian for the woman, and following the guidance of the Qur'an and Sunnah. Additionally, there are four other themes that emerge under different meanings, such as the boundaries of mahram, obedience and respect for the husband, to be fair/not be appressive (zhalim), and inheritance consequences.
- 7) Attaining Happiness in This World and the Hereafter.

It can be explained that the essence of marriage begins with perfecting one's faith, which serves as the primary foundation and purpose of marriage. By entering into a marriage based on faith, both partners will experience tranquility, both outwardly and inwardly. Furthermore, they will also receive blessings of sustenance from Allah, as promised by Allah in Surah An-Nur, verse 32, which means: "Marry off the 'free' singles among you, as well as the righteous of your bondmen and bondwomen. If they are poor, Allah will enrich them out of His bounty. For Allah is All-Bountiful, All-Knowing.". Marriage aims to preserve lineage and uphold dignity, which are contributing to a better society. The ultimate goal of nurturing a marriage is to attain happiness in this life and the hereafter, and to gain the paradise of Allah as the best place of return.

## Discussion

The Quran is the evidence that serves as guidance for Muslims. One of its aspects relates to marriage, which is an act of worship to Allah and completes a part of religion. Marriage can be understood as a means to create tranquility, maintain purity and honor, promote consultation and forgiveness in resolving conflicts, uphold morality, foster empathy, and fulfill family functions, including raising children, as taught in the Quran.

In Islamic teaching, marriage is a sacred covenant made for the sake of Allah based on faith. Its purpose is to preserve purity, honor, lineage, and to distance oneself from acts of fornication. Being in a pair is Allah's design; couples are like the earth and mountains, mutually strengthening and comforting each other, creating a sense of peace and tranquility. This is illustrated in the Sermon of the Prophet Muhammad during the Farewell Hajj:

... فَأَتَقُوا اللَّهَ فِي النِّسَاءِ فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانَةِ اللَّهِ وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ

*"Fear Allah in your treatment of wives. Indeed, you have taken them on trust from Allah and made lawful their private parts by the words of Allah." (HR. Muslim).*

In the verse, Allah uses the words "خَلَقَ" and "جَعَلَ" to refer to creation, but they have different meanings (al-Attas, 2023). Allah SWT uses the word "خَلَقَ" which means He is creating something that only He can do, namely "creating a wife from your own kind". Then, in verse, there is also the word "جَعَلَ", which also means Allah Swt creates, but here the meaning is to create something that must involve "human effort," namely "to create profound love and compassionate mercy." So we can conclude that sakinah is something that Allah Swt sends down to a believer when he has reached a certain peak (accomplished) so that he will choose to try to achieve it or not. As Allah says in Surah Ash-Shams verse 8, "Then He inspired the soul (the way) of evil and piety," which means that Allah gives man a choice to choose a bad and good path, and then Allah also teaches man to get His guidance to guide his efforts towards a straight path. So, in achieving sakinah, Allah Swt has provided and determined something clear through the guidance of the Qur'an so that humans only have to choose what to do.

Based on the verses about marriage that have been analyzed, the form of effort that can be done to achieve the goal of sakinah, mawaddah wa rahmah, is that the married couple must be able to forgive each other, restrain themselves (sincere), be patient, and be fair, which is part of piety. As stated in Allah's words in Surah Ar-Ra'd, verse 22, one should restrain oneself in actions or abstain from something to seek Allah's pleasure. According to the interpretation of al-Munir by Wahbah Zuhaili, repaying someone's wrongdoing with good deeds can turn enemies into friends. For instance, responding to harsh words with gentle and polite language, countering mistakes with forgiveness, and meeting anger with patience and self-restraint from undesirable actions (Nafisah 2022).

Furthermore, marriage serves an economic function, requiring the husband to provide a dowry to the wife, which creates inheritance rights. In the event of divorce, the husband is also required to provide

mut'ah (a form of provision given to a divorced wife). Marriage also has a reproductive function, allowing for the continuation of lineage and the creation of a civilization in accordance with Islamic law. However, in practice, there are multidimensional dynamics that strengthen partners in facing challenges. When issues arise in the marriage, partners must maintain their piety to ensure resilience in their relationship. These dynamics should be resolved fairly. If partners cannot achieve this, there is an option for "divorce" which must be conducted in a good manner (ma'ruf). Although divorce is permitted, it is disliked by Allah and should only be seen as a solution when no other options are viable, for the welfare of both parties.

Marriages that endure tests and successfully navigate them will result in partners who are wiser and more patient at a higher level. Marriage must be embraced, and partners should be prepared to face various dynamics, ultimately leading to tranquility. Allah promises paradise, where there are pairs for the faithful and pious. Thus, the essence of marriage culminates in the hope of attaining happiness in this world and the Hereafter.

### **Conclusion and Recommendation**

Based on the study of 90 verses from the Quran related to marriage, it can be concluded that pairing is a sunatullah, including for humans, where pairing consists of males and females. Marriage can preserve purity and honor, clarify lineage, and keep individuals away from acts of adultery. Thus, the purpose of marriage is to achieve tranquility in life, both in this world and the hereafter (sakinah mawaddah wa rahmah). The Quran, as a guide for Muslims provides instructions for navigating the marriage journey. If partners face tests in their marriage, they are encouraged to forgive one another, exercise self-restraint sincerely, be patient, and act justly, all of which are part of piety to Allah. However, if conflicts become insurmountable while staying together, there is a solution in the form of "divorce". Divorce may be considered when it brings less harm than remaining together for the sake of mutual welfare.

The analysis from the maqasid process yields seven essential aspects of marriage from the Quranic perspective: perfecting faith, attaining tranquility, to guarantee sustenance (rizqi), preserving lineage (nasab), to elevate dignity, contributing to a better society, and attaining happiness in this world and the Hereafter.

This research still has various limitations, particularly concerning the analysis, which has not yet been conducted comprehensively. Therefore, future research is expected to be more in-depth because these verses can explain other elements more broadly and comprehensively. Practically, this research can serve as a guide for married couples facing marital issues. In addition, for professionals such as counselors and psychologists, this research can be a theoretical reference to apply the perspective of Islamic psychology in dealing with marital cases.

### **Acknowledgement**

The author is grateful to the Doctorate Study Program in Psychology at Universitas Gadjah Mada, Indonesia, for providing financial support for the presentation of this research at the Islamic Psychology Summit 2024. The author also extends gratitude to the Indonesian Education Scholarship for Doctoral Study Completion for its support.

### **References**

- al-Attas, S. M. N. (2023). *Islam: The Covenants Fulfilled*. Ta'dib International.
- Alu Syaikh, A. bin M. bin A. (2016). *Tafsir Ibnu Katsir* (9th ed.). Pustaka Imam Asy-Syafii.
- Arif, S. (2007). *Prinsip-prinsip Epistemologi Islam*. Islamia.

- Auda, J. (2021). Re-Envisioning Islamic Scholarship: Maqasid Methodology. In News.Ge. Claritas Books.
- Hassan, K. (2020). Basic Model of Work-life Balance for Married Women Working in Public Sector in Penang, Malaysia. *Webology*, 17(2), 882–895.  
<https://doi.org/10.14704/WEB/V17I2/WEB17074>
- Jalaluddin. (2020). Psikologi Islam: dalam konsepsi dan aplikasi. Pustaka Pelajar.
- Kiani, F., Hakime, S., Mirmahale, S., Saberyan, E., & Khodabakhsh, M. R. (2016). Effectiveness of Forgiveness Therapy Based on Islamic Viewpoint on Marital Adjustment and Tendency to Forgive in the Women Afflicted by Infidelity. In *Health, Spirituality and Medical Ethics* (Vol. 3, Issue 4).
- Madavifar, Yadollahpour, & Hasanzadeh. (2017). Effectiveness of Quran Therapy on Increased Marital Satisfaction in Married Woman. *J Babol Univ Med Sci*, 19(9).
- Moneim, A. A. (2018). Towards Islamic Maqasidi Education Philosophy For Sustainable Development: Quranic Perspective With Special Attention To Indonesia. *Millah: Journal of Religious Studies*, 17(2), 221–266. <https://doi.org/10.20885/MILLAH.VOL17.ISS2.ART4>
- Muslih, M. K., Hamid, F., Zarkasyi, M. E., & Phil, M. (2021). EPISTEMOLOGI ISLAM Prinsip-Prinsip Dasar Ilmu Pengetahuan dalam Islam. Unida Gontor. [www.unida.gontor.ac.id](http://www.unida.gontor.ac.id)
- Musthofa, K., & Subiono. (2020, June). View of Spirit Mitsaqan Ghalidza Dalam Pernikahan Sebagai Penguatan Keluarga di Kalimantan Tengah. <https://ejournal.uit-lirboyo.ac.id/index.php/as/article/view/1199/697>
- Nafisah, S. N. (2022). Bimbingan Perkawinan dalam Tafsîr Al-Munîr Karya Wahbah Zuhaili. *Lisyabab : Jurnal Studi Islam Dan Sosial*, 3(2), 166–183.  
<https://doi.org/10.58326/jurnallisyabab.v3i2.129>
- Paul A, N., & Wayne H, D. (2008). Sci-Hub | Marital Relationships: A Social Exchange Theory Perspective. *The American Journal of Family Therapy*, 36(5), 402–412 | 10.1080/01926180701647264. <https://sci-hub.se/https://doi.org/10.1080/01926180701647264>
- Risna, R. (2022, June 15). Angka Perceraian Indonesia Tertinggi di Asia Afrika, Ini Tujuh Problema Penyebabnya - Kementerian Agama Provinsi Sumatera Barat. <https://sumbar.kemenag.go.id/v2/post/66642/angka-perceraian-indonesia-tertinggi-di-asia-afrika-ini-tujuh-problema-penyebabnya>
- Riyono, B. (2023). Constructing the Theory of Human Basic Potential Based on Quranic Messages: Study with Maqasid Methodology. *Minbar. Islamic Studies*, 16(2), 449–475.  
<https://doi.org/10.31162/2618-9569-2023-16-2-449-475>
- Strauss, A. L., & Corbin, J. M. (1998). Basics of qualitative research : techniques and procedures for developing grounded theory. Sage Publications.